

## TRAINING OF ENGLISH AND AMERICAN GIRLS

Muriel Hine, English Author. Compares Methods and Standards to Our Advantage.  
Espionage and Ignorance Mar Young English Girl's Character—Injustice of Divorce Laws.  
In New Novel, "Earth," Points These Evils—Benefits of American Girls' Freedom.

HOWEVER glorious it may be for a nation to possess a mighty past, beneath the pride of years there lurks a subtle peril in the inheritance. For it is more difficult for an old and governing race to move forward "with the times" than for one whose history is mainly with the future. Hampered by heavy precedents, lulled by a sense of security, the former is inclined to rest on her laurels and smile a little scornfully at the upstart nations striving to reach the Utopia of ultra-modern ideals. Her laws and regulations have stood the test of time, her habits are rooted deep, like an old and misty oak, secure in the strength of its vast proportions, but forgetful of the changes in the soil beneath.

In no way, I think, is this more easily demonstrated than in the relative attitudes toward their womanhood of England and America. It is true that of late years a great outcry has been raised in England on the (so-called) "rights of woman." Hysterical and neglected atoms of stormy femininity have banded together to assert these "rights," producing scorn, amusement and even sympathy by their shrill cries and occasional illegal proceedings.

But whether the securing of a vote would lead to an amelioration of their social condition is extremely doubtful. It would strike at the very heart of British prejudice and involve the destruction of one of our primary "traditions," the marital supremacy of the male. The saddest note, to me, of all this frenzied protest lies in the fact that in a younger and from the British point of view less matured and civilized race these "rights" were rarely questioned.

An American woman of to-day has no need to fight for liberty, tolerance and respect; they are, without controversy, accorded her from the moment of her birth. And this is not a question of individual merit nor of sex equality. It is an accepted fact that is the backbone of the American people, a principle of its hard-headedness, swift moving race. From her earliest days the young American girl moves in a spirit of security that is unquestioned and maintained by her men folk to the outer limit of need be of the "unwritten law," that typical defense of honor unknown even in countries where the cult of the Virgin is the point of a passionate religion. Assured of unfailing respect, she is free to mingle with the opposite sex on the level of "good fellowship" and is allowed perpetual opportunity for this unrestricted intercourse, gaining while still in "pinafore days" a knowledge of mankind which must prove of inestimable value when it comes to the great decision of her life, the choice of a suitable and "sympathetic" partner in marriage.

But here in England we cling to that relic of feudal days, the dowry. We do not openly trust our girls. We have them watched, mistrusting the ways and weaknesses of the men we permit them to meet. But this spirit of espionage, this fear of our boasted "civilization," defeats its own ends by setting a meretricious value on freedom from restraint. And this freedom, to the English girl, is bought by marriage alone. Marriage is therefore the mecca of her hopes, the aim and object of her social intrigues. Instead of being considered in all seriousness as a beginning, not an end, a gateway to a fuller womanhood. Throughout her school days it is either deliberately ignored or dangled before her eyes as the result of personal "conquest," enhanced by the pleasing prospect of wedding procession, trousseau and coronation, and sanctioned by the seal of social approval. To "marry well" is to insure the latter, to "marry happily" is in the nature of a risk.

The graver issues are rigidly withheld. Her maiden innocence must be preserved at all costs. It is a part of the modern bargain that a mother can hand her child into the keeping of a man often hardly more than a surface acquaintance, knowing nothing of nature's laws, excepting perhaps with a vague idea of evading maternity, that handicap on social amusement and ambition. Her whole education has been a deliberate evasion of the serious responsibilities of the marriage state. She is kept ignorant and labelled innocent. Hence the necessity for the diuina frou-frou to an unrepentant man, that she may be charmed into marriage. From that moment she is usually free to arrange her own conduct, to be surrounded with men, to be flattered, surreptitiously wooed and, provided she preserve an outward discretion, to "enjoy life."

It is to be wondered at that many a warm-hearted girl, tied to a man she has chosen to marry, and in ignorance as a mother to her own child, should slide imperceptibly, the first glamour fades into the lax morality of "up-to-date" society. I have endeavored faithfully to portray this risk in my novel "Half in Earnest," too faithfully perhaps, as it brought down the censure of the "Liberals Association" in this country. The English girl ran the peril of ignorance and Mrs. Grundy was up in arms!

Now it seems to me that America provides for the real innocence of her daughters without imposing this same blind ignorance. Accustomed freely to the society of men from her earliest days, but safeguarded by their code of "respect to woman," the American girl can face the marriage question with an unprejudiced eye. Her "freedom" is to be bought at the hands of man. She is her own mistress already, unhampered by the "insult" of the diuina frou-frou. For in these enlightened days the necessity for chaperonage means as strong a word. That a girl cannot move freely in her own class of society without the sanction of an older woman reflects but little credit on the south of a nation. Moreover, she is not subservient to her brother as in England, where she is taught during her childhood days to realize his paramount importance in the house, undoubtedly another relic of those barbarous times when an "indisposed" female was bundled hurriedly into the next best convent by her male relations, there to be



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subdued or injured for life! In a land where without personal effort property and the means of support devolve on the sons from generation to generation they are embryo landlords and petty squires from their cradle days. There is the inherited right to a university education, to the main outlay of the house toward their career, however measure the residue, and the girls are brought up in full recognition of the fact, in an almost servile state of obedience to their brothers.

I have known whole families who have willingly accepted the sacrifice necessary to put the son into an expensive cavalry regiment, the sisters content to remain shabby and secluded without the wherewithal to enter society, while every penny scraped together is heedlessly accepted by the soldier son, a shining light in an ex-



Stanley Washburn  
Author of "Nogi"

doubtedly the national theory that a man should prove himself by work is productive of a healthy young community. In England we are all for "pride of possession," for the sanctity of "traditions," which in many cases are hopelessly threadbare and unsuitable to the times.

The "Innocence of our maidens," the "inviolability of the marriage law," the "inherited rights of the heir" still exact their daily sum of victims as in feudal days. But with this difference: that in the past traditions were upheld, not in luxurious sloth, but by deeds of knight-hood, gallant swordsmanship, by the sacrifice of man's best energies. To the younger race, our cousins across the sea, we seem to have passed on the sturdy propaganda of labor and chivalry, of hard living and clean thinking, the "pride of achievement," that virile desire to "make good."



B.M. Bower  
Author of "The Uphill Climb"



Kate Jordan  
Author of "The Creeping Tides"



J.A.R. Wylie  
Author of "The Daughter of Brahmin"

travagant army "set." To these girls marriage is not only a safe leading to a wider and freer life but a necessity, a provision for the future, forcing them to accept whatever suit may present itself. Here the "marriage of convenience" is a foregone conclusion. It is the sacrifice imperative on the altar of tradition, the centuries deep glamour surrounding "the Young Heir."

Hence, in comparing the two nations, one is brought to this conclusion: In America women are worshipped; in England, men.

To give the latter additional power we have arranged our laws of divorce. It is only by tearing aside the inner veil of decency and by parading publicly the most intimate details of domestic life, save and alone in the rare cases of "desecration" involving a long period of poverty and neglect, that the marriage tie can be dissolved.

It is necessary in this country for a woman to plead "cruelty" as well as "infidelity" to be freed from a husband who has ceased to love her; whereas it needs but the merest suspicion of the latter offense for the man to win his case; the weak testimony of a few hastily worded letters, the gossip of inquisitive servants, the damning evidence of a kiss, all this is sufficient ground for the husband to rid himself of further responsibilities, as barbarously one-sided a condition of affairs as exists in civilized times. For it follows that a woman is condemned to continue at the mercy of a man who is permitted, by law, to neglect her openly to consort with women of the demi-monde, and to lead his wife the life of a dog provided he has sufficient self-control to keep his hands off her and to avoid inflicting injuries that a doctor can certify. But this is not the full cup of injustice, she has social grievances as well as legal to fight. For he is the victim in the case, as innocent of offence as Caesar's wife, she is yet irrevocably stained by her effort to regain her wounded self-respect in freedom from such a man.

I doubt if any woman who has passed through English divorce courts ever enjoys a moment of peace.

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ALGERNON, the young millionaire hero of Charles Sherman's "snappy romance," talks divertingly. "Algermon says: Study is a detriment to the memory. The more I study the more I have to forget. And the more one forgets the harder it is for one to remember, the weaker the memory grows." "Algermon says: The chief end of a man in New York is dissipation; in Boston, conversation." "Algermon says: My mind is like a lottery ticket, a perfect blank when one needs it most." "Algermon says: That is a conundrum like a telegram announcing the arrival of your mother-in-law; there is no answer." "Algermon says: There are only two things women ever consider as confessions, one is their correct age and the other is the size of their shoes." "Algermon says: Work is a sign of mediocrity. The very high and the very low do not work. Why be mediocre?"



Will Levington Comfort  
Author of "The Boat of Living Men"

## A LITERARY EDITOR'S SUMMER NIGHTMARE

Who is Thorbja Sniffeloff? That is the question which the public is asking, and which is also flaming court circles, both in the United States and Europe. Two continents and a number of large islands have been in a fever of excitement by the brilliant new novel, "Gozing Hearts," which the non de plume Thorbja Sniffeloff is signed. Messrs. Stringer & Co., publishers of this amazingly brilliant work, deny all information as to the identity of the author, but in London literary circles it is whispered that the pseudonym disguises a certain beautiful and adventurous princess of the Russian royal family, who is famous throughout Europe for her purple hair and her collection of emeralds. American readers of this thrilling book—see "Gozing Hearts" by Thorbja Sniffeloff, published by the Stringers—especially those Americans familiar with the inside workings of the Russian court, seem to favor this theory as to the identity of the author.

Who is Thorbja Sniffeloff? A creature bold enough to break away from inherited laws of possession, outwardly recovered in her own circle, although delirious attendance at court, she is conscious of a subtle disgrace; she still bears a portion of her husband's sins.

I doubt whether this state of things could exist in a more modern land. In America the facility for divorce, not infrequently involving the question of infidelity, permits private affairs to be arranged without the same public scandal; and the knowledge that the marriage tie is easily dissolved, dangerous as it may be under some aspects, must of necessity tend toward a certain courtesy and consideration in domestic intercourse. Marriage becomes a treaty dependent on both parties instead of sinking to the level of mere possession on the husband's side and unlimited authority.

In my present novel, "Earth," I have attempted to emphasize the dismay of a pure and ignorant young girl like Diana Cottar brought face to face in her first and absorbing love affair with the creed of the usual "man of the world" typified by the soldier, Antony Hill.

I have been struck by the clear eye and practical manner in which as a rule the American girl regards the question of marriage and I will confess a little moved to envy by the freedom with which she moves among men and the unfailing respect accorded to her. Un-

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of sailing. The book is clear and fully justifies the designation of practical in the title.  
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An ingenious improvement in the mathematics of childhood is offered by William Timothy Call in "A New Method in Multiplication and Division" (C. M. Potterford, Hawthorne, N. J.). It looks practical, but clever heads than ours must decide whether it is or not better than the tables over which we once toiled and have now happily forgotten.

### Books Received.

"Jane Austen, Her Life and Letters," William Austen-Leigh and Richard Austen-Leigh. (E. P. Dutton and Company.)  
"In Byways of Scottish History," Louis Barré. (Charles Scribner's Sons.)  
"The Battle of Gettysburg," Jesse Brown Young. (Harpers.)  
"The Influence of Monarchs," Frederick Agassiz Woods. (The Platt and Peck Company.)  
"The Immigrant," Frederic J. Haskin. (Fleming H. Revell Company.)  
"The Church and the Labor Conflict," Paddy Paul Werner. (Macmillan.)  
"Ware Case," George Prevail. (Hodder and Stoughton; George H. Doran Company.)  
"Courtin' Christina," J. J. Bell. (Hodder and Stoughton; George H. Doran Company.)  
"Is It Enough?" Harriette Russell Campbell. (Harpers.)  
"Callin' the Tune," Justin Huntly McCarthy. (Hodder and Stoughton; George H. Doran Company.)  
"Pion-Nourit of Compagnie, Paris." (Micheline Guinette.)  
"The Courage of Paula," Jean Noel. (Broadway Publishing Company, New York.)  
"Plays of Old Japan," The No. (Marie C. Simmes. D. C. Co. and Company.)  
"The Man Who Blazed the Trail," Sam C. Dunham. (Bare and Hopkins. New York.)  
"Paramahansa Yogananda." (Sri Sri Kanta Banerjee, Dacca, Bengal.)  
"The Biometric Principle in the New York Legislature." David Leigh Colvin. (Columbia University Bookstore, New York.)  
"What You Should Tell Your Boy." Edmund Thomas. (The Platt and Peck Company.)  
"Letters From a Father to His Daughter Entering College." Charles Franklin Thwing. D. C. Co. (The Platt and Peck Company.)  
"The Blossom Shop." Isla May Mullins. (L. C. Page and Company, Boston.)  
"The Alaskan Pathfinder." John T. Paris. (Fleming H. Revell Company.)  
"The Man Who Blazed the Trail." Sam C. Dunham. (Bare and Hopkins. New York.)  
"Schatakastlein." J. P. Hebel, edited by Menno Stern. (American Book Company.)  
"Webster's Secondary School Dictionary." (American Book Company, New York.)  
"Twenty-eighth Annual Report of the Bureau of American Ethnology." (Government Printing Office, Washington.)  
"Year Book of the Carnegie Endowment for International Peace for 1912." (Washington.)  
"James R. Wadsworth of Genesee." Henry Goodspeed Parsons. (The Platt and Peck Company.)  
"Journal of Jasper Danckers." Edited

by Bartlett Bureleigh James, Ph. D. and J. Franklin Jameson, Ph. D. (Charles Scribner's Sons.)  
"The Philology of Remembrance." L. Allen Barker. (The Platt and Peck Company.)  
"Popular History," two volumes. A. E. Knight and Edward Step. (Harpers.)  
"The Old Adam." Arnold Bennett. (George H. Doran Company.)  
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